

## 52 Years Among The Blackfoot



Typical of the proud, powerful and progressive Blackfoot Indians of Southern Alberta, is this Indian mother with her child. The Blackfoot Indians number 1,200 on the Blackfoot Agency, 2,100 on the Blood Agency and 700 on the Peigan Agency, all in Southern Alberta.

## Dr. MARIUS BARBEAU GIVES HIGH RATING TO PRIMITIVE FOLK

Turning back the pages of Canadian history until 1534, Dr. Marius Barbeau in an address to the Ottawa Rotary Club touched in lighter vein on Canadians of the past who were inflated by a superiority complex.

Dr. Barbeau spoke of the investigations he had carried out among the Indians and rural populations of Canada.

"I studied their customs, their ways of living and their handicrafts and recorded countless stories, songs, folk tales and stories of all sorts, with elderly folk, most of them illiterate.

These are the people who are everywhere considered our inferiors in skill and intelligence. We take for granted that life in town and education at the schools

are essential for real superiority of intelligence and efficiency in life.

"Yet my experience has been that personal gifts, intelligence, skill, knowledge within their own sphere, are far more developed among primitive folk, Eskimo, fishermen, hunter, habitant and all, than among the upper classes of Canadians within the reach of school, factory and comfortable homes, who harbor within themselves a stubborn superiority complex."

## Father LeVern Spent His Life Among the Indians He Loves

(The Lethbridge Herald, Saturday Dec. 27, 1952)

There lives in St. Mary's Indian School near Cardston today a man who can speak the Blackfoot language better than most Blackfoot; who knows more about Indians than most Indians; who has dedicated his whole adult life to the betterment of the Indian.

Rev. Father LeVern, O.M.I., has spent the last 52 years among the various tribes of the Blackfoot Indians in Alberta. Today, at 81 years of age he is active, working amongst the youngsters at St. Mary's Roman Catholic Indian Residential School. In addition he spends five or six hours a day in solitude in the chapel there.

He recalls the days when the Blood branch of the Blackfoot tribe had only 1,100 members, a period from about 1900 to 1927, then they began to expand. Today there are about 2,100 Blood Indians on the Reserve. He recalls the days of disease and starvation that sent the population of the Peigan Indians at Brocket from 700 to 1,900 to only 389 in 1925. But some Métis from Hobbema in Northern Alberta were sent to the Peigan Reserve, and today the population there is again about 700.

His life amongst the Indians has been devoted solely to converting the Indians to Christianity. "I have tried to do the will of God," he says, "I am thankful for being able to spend my life among the Indians."

### CHILDHOOD AMBITION

Father LeVern first thought about becoming a missionary when he was a child in the province of his birth, Lyons, France. "I heard and read about the pagans," he recalls, "and said to myself, I would become a missionary to help them save their souls." For the past 50 years he has been living up to the vows of his childhood.

He docked in New York in the spring of 1900 a young man of 29. He had read about the work mem-

bers of the Oblates of Mary Immaculate, a church order, were doing amongst Western Canada Indians, and became one of them. He went to Ottawa from New York, moved right on to St. Albert in Northern Alberta, and after a few days there received his first appointment, to the Indian School at Standoff, on the Blood Reserve south of Fort Macleod.

"In 1907 I was kicked out," he says with a laugh. He took over the principalship of the Crowfoot School near Cluny, staying there for nine years.

### TO BROCKET

In 1916 Father Levern transferred to Brocket, spending 21 years there until he returned to the Blood Reserve, this time to St. Mary's School.

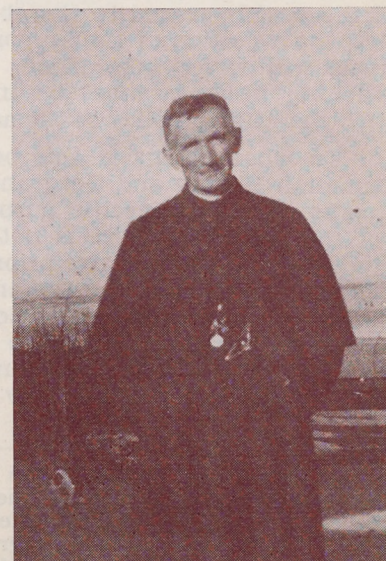
The Standoff School, which had only 18 pupils in 1900, was closed in 1925, the year St. Mary's Residential School was built. Today there are more than 250 students at the school with a staff of 36.

(Continued on page 4)

## N.A.I.B. President To Attend Meeting

VANCOUVER, B.C. — The President of the North American Indian Brotherhood, Andrew Paull, will attend a meeting of Treaty Number 3 Indians which will be held at Whitefish Bay, in North Western Ontario, March 16th and 17th.

A good attendance is expected; the Agency Superintendents of Fort Frances and of Kenora have been invited.



Father Jean-Louis Le Vern, O.M.I.



# THE INDIAN MISSIONARY RECORD

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## Realistic Indian Education

WE have pointed out in a previous editorial how the objective of self-administration, as set forth by the Government in introducing the present Indian Act, implies certain steps that must be taken if Indian communities are to become autonomous. Most urgent is the gradual initiation of Chiefs and Councillors in the technicalities of the Act and in the ways of democratic management.

For the Indian leaders actually in office, there appears to be no other way than that they devote more time and energy to this most important phase of social engineering, at their Council meetings, under the supervision of qualified Government officials. The latter should be partly relieved of their numerous executive duties in order to give the necessary guidance.

But must this situation endure very long? It is definitely not ideal and, to a certain extent, it defeats the very purpose of the Law. Not taking the necessary measures to eliminate this practice is a sure sign of shortsightedness, if nothing else, on the part of those responsible. Where then does the solution of this problem lie?

From the dawn of history to the present, organized societies, both public and private, have always relied on one form of activity: education, and one institution: the school, to train leaders for the future generations.

Education has always been the key instrument to preserve and improve culture in general, and a special form of government, in particular. All lasting political reforms were made permanent through the school. Statesmen and dictators alike have understood the essential tie between national education and political theory.

All those who work with or for the Indians, in one capacity or another, should be aware of this fundamental connection. Unless education dispensed to the coming generation of Indian is thoroughly geared to the objective set forth by the Indian Act, the evolution of Indian communities towards self-government will never take place. Every single element of the teaching program must be integrated one way or another with the official policy of the administration of Indian Affairs.

To what extent is this being done? For instance, are Canadian History and Geography, (also called Social Studies), taught with that specific purpose in mind? "Social" means "of the people". There is nothing very "social" about these studies if they do not give priority to the origin, evolution and present problems of the Indians in Canada. The basic techniques of progressive education are our best hope for the permanent solution of the so called "Indian problem". Are teachers in the field sufficiently encouraged and helped to apply them in a realistic way?

A. R.

In forthcoming issues of the Indian Missionary Record we will publish a series of articles on the Administration of Indian Affairs; we will give firstly a general statement, with special reference to the minister of Citizenship and Immigration, his Deputy Minister, and the present Director of the Indian Affairs Branch.

Watch for our March issue of the Indian Missionary Record.

## Canada's Queen

(Editorial in The ENSIGN)

HER Majesty Queen Elizabeth II is formally to become Queen of Canada.

One of the admitted weaknesses of our free society in combatting inroads of totalitarian philosophies like communism has been widespread ignorance of what we possess intellectually and morally in our form of government.

Unless religion is taught in schools and in the homes, it is difficult to expect young men and young women to be sufficiently versed in truth to detect and intelligently resist error. Similarly, unless our society understands and appreciates the political structure and the juridical basis of our freedoms, it is difficult to expect our young people to detect the errors and dangers of subversive political teachings.

We venture to suggest that, for the majority of young, perhaps even older, Canadians, Her Majesty the Queen evokes merely a reaction of affection for a very gracious and beautiful lady who has sweet children and a handsome and gallant husband. Those are only sentiments, even if commendable ones.

Queenship is not a beauty contest nor is it a popularity competition. If the monarch happens to qualify under both, it is a felicitous but fortuitous circumstance.

Particularly under a constitutional system, monarchy is also a principle and form of government. It has significance beyond the mere personality of a monarch.

Canada in her own right, by her own and sovereign decision, accepts the form of government known as a constitutional monarchy. The crown therefore must assume and possess for each one of us a deeper meaning than merely a design on a postage stamp or on a soldier's button.

The monarch is the representative and the personification of a rule in our society according to established Christian values. We expect the monarch, through our government, to uphold and defend those values. We are in turn expected to cherish, honor and defend in the person of our Queen those very values.

A symbol has only life and validity if it represents a reality. To teach the meaning and thus the respect for monarchy is tantamount to strengthening our Canadian institutions.

## Aboriginal Belief In One God

NO popular scientific book we can think of has appeared in English that is of greater apologetical value than this:

**Primitive Man and His World Picture**, by Rev. W. Koppers  
(N.Y., Sheed & Ward, \$3.50)

Father Koppers, professor of anthropology in the University of Vienna, is of the school of Father Wilhelm Schmitt, who a generation ago unanswerably refuted the evolutionist anthropologists who assumed that primitive man approaches the animal in his moral and mental life.

Cautious in his evaluation of data, and basing his conclusions on nothing but data, the author establishes these facts:

1) All leading ethnologists repudiate the theory that primitive man thinks in a way radically different from us, and they increasingly reject evolutionism.

2) No single example of promiscuity has ever been found among true primitives; premarital sexual relations generally occur only above the primitive level; polygamy and polyandry are not primitive; there is no primitive tribe that does not have the institution of private property.

3) The active denial of God's existence is unknown either to primitives or barbarians; primitives generally have an unobscured concept of one God, the Father of men; the primitives especially in their best and most representative types have a tradition of original happiness and the fall essentially the same as that of Genesis, and this is so clear and uniform that anthropologists have acknowledged that it is without explanation save as being precipitated by a historical fact.

The fall and original happiness thus become the dogmas of faith that come nearest to being proved by scientific investigation.

4) All our studies of prehistoric man point to his belief in one God and the immortality of the soul.



# REPORT ON INDIAN EDUCATION

(Annual Report, Dept. of Citizenship and Immigration,  
Fiscal Year Ended March 31, 1952)



Miss Charlotte Bush, a full blood Iroquois, is shown here telling the beautiful story of Kateri to her pupils, at the Federal Indian Tekakwita School, in Caughnawaga, P.Q. She has been in the teaching profession for the past ten years. (Cut supplied through the courtesy of "Kateri", published by St. Francis Xavier Mission, Caughnawaga, P.Q.)

PHOTO Armour Landry.

The academic year established a new record, with a total of 27,955 Indian pupils enrolled, and 1,202 of these attending high schools or universities. These high attendance figures were made possible by the provision of 59 additional classrooms during the year.

## BRITISH COLUMBIA

A continued improvement was noted in day school attendance and in the number of pupils attending provincial high schools. A residential school accommodating 110 pupils recruited from the northern part of the province and Yukon Territory was opened at Lower Post, and a block was added to the Cariboo Residential School.

Seven new schools were built, some of which were replacements, increasing educational facilities by six additional classrooms. Further progress was made in arranging for the education of Indian children in provincial schools in four areas.

## ALBERTA

The erection of two 2-room day schools on the Blackfoot Reserve

and a one-room on the Horse Lake Reserve, Fort St. John Agency, was practically completed during the fiscal year. A log day school and teacherage was also completed at the Halfway Reserve in British Columbia. The former agency office on the Stony Reserve was concerted into a day school.

## SASKATCHEWAN

Education facilities were improved through the employment of teachers with higher qualifications, and through the provision of additional classrooms. New construction included seven day schools of the one-classroom and teacherage combined type of structure, and one 2-classroom school with teacherage combined. Three day schools of one-classroom and teacherage construction and two of 2-classroom

and teacherage construction were being built at the end of the fiscal year.

## MANITOBA

Additional educational facilities were provided through the construction of seven new schools with teacherages attached. Attendance at all schools improved, with the number in higher grades continuing to increase. Many of these children have signified their intention of taking up nursing or teaching as a vocation.

## ONTARIO

Three new schools were constructed on the Mud Lake, Gibson, and Shawanaga Reserves to provide additional and improved accommodation for the increasing number of school children. There was a noticeable increase in the number of children attending high school.

New Indian day schools were built in the James Bay, Fort Frances, Sioux Lookout, and Port Arthur Agencies. Several others

were repaired and improved.

Recreational activities were organized at Wikwemikong, Garden River, and Port William. A modern arena was in operation at Wikwemikong, providing facilities for sports and recreation for the young people of the Reserve. Schools were also assisted to expand facilities available.

## QUEBEC

Interest in education continued to be reflected in increased attendance at most schools and in the number of children progressing to higher grades.

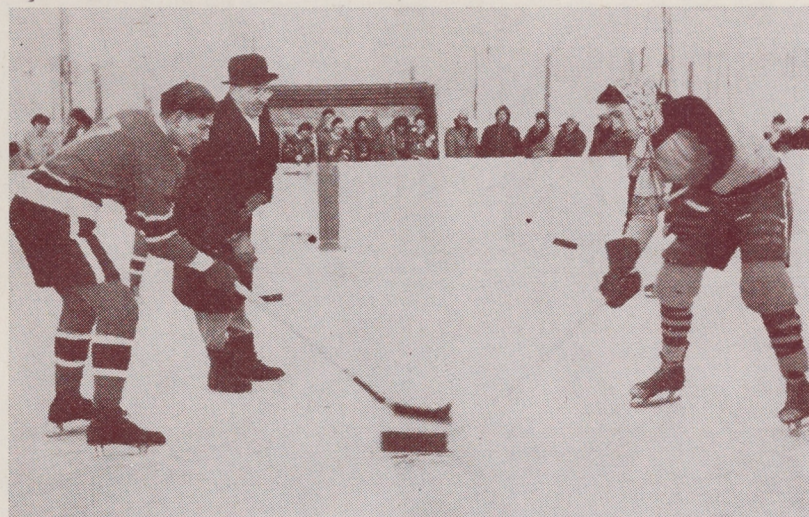
## NEW BRUNSWICK

New day schools were built at St. Mary's and Woodstock to accommodate the increased school population. It was noted that attendance was on the increase on every reserve in the Province, and that pupils attending colleges and convents were again increased in number.

(Cont'd on page 7)



## FORT ALEXANDER NEWS CHRONICLE



Supt. Olsen starts the first game on the new rink.

PINE FALLS, Man.—The Missionary Association committee erected a skating rink, near the new Fort Alexander Indian Reserve Hall. Every one co-operated in this undertaking, including the Fathers of the Mission, Chief William Bruyere, Councillor Harry Courchene; local labour cut the lumber, dug a five hundred foot water line and installed the electric lights.

### Loses Life As Boat Capsized

GUYSBORO, N.S. — Dragging operations for the body of a 42-year-old Micmac Indian, John Johnson, from the Cook's Cove reservation, who was thrown into the icy waters of nearby Salmon River recently when a large ice floe capsized his boat.

Another Indian from the reservation, Vincent Poulett, a 17-year-old nephew of the victim, was rescued as he floated downstream clinging to another cake of ice. Suffering from exposure, he was reported in "good" condition.

The pair had been skating in the afternoon at Horton Cove, a short distance from the reservation. In order to return, however, they had to walk across the ice to a point of land to get their boat for the journey across the Salmon River and home.

A son of Benjamin and Isabel Johnson, the victim had a wife but there are no children.

### Oil Production Increases

Exploration work by licensees and permittees continued, and 15 oil wells were brought into production on Stony Plain Indian Reserve in Alberta, bringing the number of producing wells on that reserve to 16.

Oil rights were advertised on 33 reserves during 1951-1952.

There were 295 oil contracts in force at the end of the fiscal year. Receipts to Indian band funds from these contracts totalled \$627,715.33.

Official opening of the rink took place on December 14th; Superintendent Olsen, of the Clandeboye Agency cut the traditional ribbon.

#### Association Dinner

On January 12, a dinner was organized in the Fort Alexander Hall, to honour the adult members of the Missionary Association. The Fathers were our guests and among those present were the Chief, his wife, the Presidents of the M.A.M.I., Mr. and Mrs. Paul Courchene who made interesting speeches, both in Saulteux and in English.

In his address, Father Ruest reminded the associates of their duties and congratulated them for their past achievements. He asked them to co-operate with the Missionary and he asked the blessing of Our Blessed Mother.

After the dinner games were played and a community sing-song was held. Mrs. Guenette, Mrs. Willie Bruyere, Miss Guichon (our lay teacher), Cecile and Félicité Courchene served the supper.

The blessing of the meal was given by His Excellency Bishop Bonhomme, O.M.I.

### Important Meeting Scheduled for April

HAZELTON, B.C.—What is reported to be the most important meeting of the British Columbia Indians in modern history will be held in New Hazelton April 25.

Frank Calder, member of the legislature for Atlin and Secretary of the Native Brotherhood of B.C., said that the meeting of representatives of the Brotherhood members will discuss many important Indian problems.

## \$3,600,000 PAID IN FAMILY ALLOWANCES

The following table shows the value of Family Allowances distributed to Indian families in the calendar year ending December 31, 1951, an increase of \$135,568 over the previous year:

| Province                              | Amount      |
|---------------------------------------|-------------|
| Prince Edward Island .....            | \$ 6,560    |
| Nova Scotia .....                     | 74,077      |
| New Brunswick .....                   | 66,154      |
| Quebec .....                          | 368,955     |
| Ontario .....                         | 859,800     |
| Manitoba .....                        | 519,056     |
| Saskatchewan .....                    | 462,858     |
| Alberta .....                         | 366,553     |
| British Columbia .....                | 764,541     |
| Yukon and Northwest Territories ..... | 130,521     |
| Total .....                           | \$3,619,075 |

The Family allowances were paid thus:

|  |           |
|--|-----------|
| Cheque direct to Indian .....                          | 86.4 p.c. |
| Administered through Indian agency trust account ..... | 2.3 p.c.  |
| Allowances in kind .....                               | 11.3 p.c. |

## INDIAN TRUST FUND ADMINISTRATION

(From the Annual Report of the Indian Affairs Branch — 1951-1952)

The total expenditure from the 21 million dollar Indian trust fund in the fiscal year 1951-52 was \$3,978,069.79, chiefly for agricultural assistance, relief, distribution of cash in accordance with the provisions of land surrenders, housing construction and improvements, road building, and loans to Indians.

Councils of bands with worthwhile trust funds continued to take an increasingly active part in the management of their monies through the budgeting of their annual expenditures. The new Indian Act provides that the Governor in Council may, by order, permit a band to control, manage, and expend, in whole or in part, its revenue monies.

The experience being gained by band councils in compiling their annual budget of expenditures provides valuable training in preparation for the time when they may assume the control and management of their revenue monies. Band councils generally are showing that their understanding of the principles of money management is rapidly increasing.

The allocation of over a million dollars during the year was about in the same proportion as during the previous fiscal year, and was devoted mainly to items such as agriculture, relief, cash distributions, housing and road improvements.

Notable among the housing improvement projects on Indian reserves, payable from trust funds, are those at Sarnia and Saugeen, Ontario. In the case of the Sarnia Band, 23 families received assistance at a total cost of \$29,118.52. The Saugeen Band spent \$40,000 from their funds to repair houses and to build new ones where necessary.

At Squamish, in North Vancouver, \$120,000 was set aside from band funds. Twenty-six houses were purchased as a nucleus of a planned village site which will have sewer, water, and electrical services.

It is worthy of mention that a number of community halls were built or commenced during the year at the request of Indians who voted funds for that purpose.

### Mistassinis' Life Described

Life and customs of the Mistassini Indians in Northern Quebec was the subject of a recent lecture to the Belgian Canadian Association by Jacques Rousseau, director of the Montreal Botanical Garden and a noted student of Indian customs.

Mr. Rousseau, who stressed the migratory character of the tribe, noted that despite their backwardness in civilization, these Indians follow democratic patterns in the election of chiefs and in the division of tasks in the household.

The name Mistassini is derived from the Indian name of a large rock on the river which also bears that name. Most of the Mistassini Indians are devout Christian, Mr. Rousseau said, but at the same time they continue to practise their pagan customs.

When brought to Montreal, Mistassini tribesmen, Mr. Rousseau, said, expressed contempt for the white man's ways of life, laughed at the "woods" surrounding the city and noted that while visiting stores and offices they found many women at work. Mistassini women do only household tasks.



## Parents And School Staff Work Hand In Hand At Seven Islands

SEVEN ISLANDS, P.Q.—Since the opening of the Seven Islands Residential School, last September, the fullest co-operation of the parents has been given to the staff of the Residential and Day school. While there are nearly 180 pupils in residence at Seven Islands, there are also 75 day students, from the local reservation, who are integrated with the boarders.

There are six classrooms in the Residential school building, plus an additional room in temporary quarters, on the reservation.

### Day School to be erected

A four-classroom unit, plus two other rooms for boys' manual training and domestic science for the girls, will be erected during the current year. This will relieve the congestion in the present Residential building and will allow for the full development of the educational and training program already initiated at Seven Islands.

Twenty-four persons comprise the permanent staff of the School: Reverend L. Laurin, O.M.I., Principal; Reverend J. Lambert, O.M.I., Administrator; three Oblate lay Brothers; five Sisters of Mary Auxiliatrix, three of whom are School teachers; five lay teachers and six other lay helpers.

A large hangar and a root cellar have been completed last fall. Plans are being made for the erection at an early date of a arage and a chicken coop.

### Christmas Season

During the Christmas holidays two entertainments were organized by the school staff and pupils; numerous Indian parents attended both. The pupils and the parents have shown great aptitude in their musical performances, vocal and instrumental.

The cooperation of the parents with the school is most noteworthy; for instance, the attendance of the Day school students averages well over 95%; no complaint was ever registered since the opening of the school, last September 2nd.



Five children from one family attend Seven Islands School. They are the Moreau children, of Bersimis, P.Q.: Georges, Jean, André, Guy and Louise.

The Seven-Islands band is also noted for the up-to-date residential facilities which have been given to them through the Indian Affairs Branch. Numerous homes have from four to eight rooms; they are kept very neatly and are generally well furnished.

The average income of the population is high enough to maintain good standards of living; this income is derived mainly from the developments at Seven Islands, the building of the railway line to Knob Lake and the lumbering activities in the area. It is noted that the sandy nature of the soil does not permit gardening.

### Handicrafts

The Native ladies are very apt and interested in handicrafts. They have weekly meetings at which they are active in sewing, knitting, making slippers, purses, etc. out of seal and moose hide. The work is really lovely; a market for these handicrafts is being sought out.

### Sports

Great enthusiasm is shown for sports; the young married men of the reservation have organized two hockey teams; the school also boasts of two junior teams; team competition is assured as the hockey teams meet the town of Seven Islands' clubs, the Clark City team, and other teams organized by the various companies which operate in the area.

### Official Opening

The official opening of the school, which had been scheduled for October 1952, has been postponed until early June 1953. High ranking Government and Church authorities are expected to attend the ceremony.

Indian chiefs from Seven Islands, Bersimis, Mingan, Natashquan and La Romaine, will also be invited to attend; pupils attending the school will take part in a concert which will feature choruses, skits and other performances.

The school pupils have shown their musical talent, last Christmas, when they sang a special Mass in three parts with great success.

G. L.

### Housing Shortage Relieved In North Vancouver, B.C.

The Squamish Indians have recently purchased twenty-six wartime houses and will later on build additional homes to relieve the housing shortage which has existed for many years on the Mission and the Capilano reserves.



This new issue of Canadian stamps will be available on April the 1st. The three cent stamp will be brown, while the 2 cent one will be blue.

### APOSTLE OF THE BLACKFOOT . . . (Continued from page 1)

Father LeVern has seen many changes, both good and bad, amongst his charges in his 53 years with them. They weren't well-off then as they are today, he says, pointing to liquor as the biggest single evil in an Indian's life. He blames much of this on the whites. "The best thing the white man can do to help the Indians is to provide a better example for them when in contact with them," he claims, "and not practically force them to buy liquor."

### CHANGE FOR GOOD

But the aging priest has seen many changes for the good among the Blackfoot Indians. He has seen them gradually give up a nomadic life for the more settled livelihood of farming, and seen the younger generation gradually change their ideas of the Sun Dance from a form of religious expression to an annual feast and get together. Only a few old men and women in the tribe now take the Sun Dance as a religion, he says.

The Sun Dance does not meet with Father LeVern's approval. He thinks it is a form of pagan worship. "Today," he says "the Indians spend a month or six weeks of the best time of the year, when

they should be on their farms, at the Sun Dance—and from the Sun Dance comes trouble and evil. It is hard to stop them, though, because of the interest shown in them by tourists and other people."

The standard of living of the Indians has risen steadily since the turn of the century, and Father LeVern points out to their houses to illustrate this. Today they have tables, stoves, chairs, maybe tractors. They live in white man's houses, although in the summer many of them still get the urge for the great outdoors sleeping in tents set up alongside their homes.

When he first arrived here the Indians, if they lived in buildings at all lived in a hut with a sod roof, very little window space, a dirt floor with a fire in the middle and a hole in the room to let the smoke out.

For at least 25 years after Father LeVern started his work amongst the Indians he saw scrofula, a type of tuberculosis, rampant amongst the Bloods. It was a glandular condition, with a swelling under the neck that finally burst, and ran continually. Today, scrofula has almost disappeared from the Reserve. He saw the mortality rate of the Indians drop sharply, especially the infant death rate.

It can be claimed without fear of dispute that Father LeVern knows the ways of the Blackfoot tribes in Canada as well as any

### Indian Claims On Vermont May Skyrocket

An 84-year-old attorney



## The Legion of Mary at Maniwaki



**MANIWAKI, P.Q.**—On November 21st, the "Legion of Mary" was established on the Maniwaki Algonkin Reserve; we now have twelve active members and fifteen auxiliary members. Four of our members took part in a closed retreat at "Villa Madona", in Ottawa, late in January.

Officers of the Legion are: President: Mrs. Nona Manatch; Vice-President: Mrs. Willie Commando; Secretary: Mrs. Anthony McDougal, and the Treasurer: Mrs. N. McGregor, Jr.

The Legion holds weekly meetings, members are very faithful in fulfilling the works of mercy which are assigned to them by the Council.

## Indian Students Attending Universities

**University of St. Mary's College, Halifax, N.S.**:—John Joseph Sark, First year Commerce.

**St. Francis Xavier University, Antigonish, N.S.**:—David Isaac, First year Civil Engineering; Andrew Nicholas, Second year Engineering.

**Laval University, Faculty of Medicine**: — Leon Grosblouis, Doctor of Medicine, 1952.

**Laval University, Classical Academy**:—Raymond Robertson, Second year Arts.

**Ecole Polytechnique de Montreal**: — Jean Brascoupé, B.A., Second year Forestry.

**Queen's University**:—Marlene Brant, First year Arts (Honours).

**University of Alberta, Faculty of Education**:—Miss Lena Heavyshield, First year education; Miss Mandy Willier, First year Education.

**University of British Columbia**:—Alfred Scow, Fourth year Arts and Law; Cecil M. Reid, Fourth year Arts; Alvin McKay, First year Arts.

**University of Oregon, Dental School**: — Roger R. Ross, Final year Dentistry.

(Indian School Bulletin, I.A.B., Jan. 1953.)

## AZTEC, MAYAN CULTURES MAY HAVE B.C. ORIGIN

**VANCOUVER**—British Columbia may have had Aztec and Mayan civilizations before Mexico.

Anthropologists investigating discoveries of stone carvings say there is a possibility that the civilizations that have astounded antiquarians since the Spanish conquest of Mexico might have got their start here.

### Before Indians

It appears certain, they say, that a race of considerable artistic skill inhabited this country before the ancestors of the present-day Indians.

Discoveries of the stonework, remarkably similar to Aztec and Mayan carvings, have been made in the Fraser River Valley.

Latest discovery was made by G. H. Chard of Comox on Vancouver Island while digging on the site of what has long been regarded as a prehistoric fortification.

This was an image of the head of a beast, perhaps a camel, carved out of fine, extremely hard stone. It was broken off at the neck and Mr. Chard could find no other pieces.

### Resembles Maul

Wilson Duff, provincial anthropologist, says the figure has a resemblance to a stone maul found in Oregon recently.

Another recent discovery is that of the fierce-looking man, holding a bowl on his lap. His head is adorned by an ornate headdress surmounting a helmet that gives protection to the forehead and cheeks.

Some two dozen bowls have been found in the Fraser Valley and about the Gulf of Georgia.

The location of the finds indicate there were cultural centres

near Victoria, Nanaimo, Comox and about 35 miles up the Fraser Valley from here.

### From West and North

One authority on Mayan civilizations, T. A. Willard, says the civilizations probably came from the west and north.

Authorities here are speculating that great forest fires that depleted game and destroyed villages drove the civilizations southward.

Foresters in recent years have discovered cinders and ashes below the ground that support his theory. About 400 years ago it is believed much of the east coast of Vancouver Island was burned over.

That there was some kind of migration from Alaska to Northern Mexico was claimed by the late Dr. Franz Boas, one of the greatest authorities on Pacific Coast anthropology.

Authorities now are wondering whether that migration was made by the Aztecs and Mayans.

During 1951-52, 1,023 houses were built on Indian reserves and 2,135 repaired. This work was financed from welfare appropriation and Veterans' Land Act grants in addition to personal or band funds. The total expenditure from welfare appropriation was \$903,071.45.



Courtesy Le Droit, Ottawa.

Winter scene in the Gatineau Hills, north of Ottawa.



## Report on Indian Education

(Continued from page 3)

### NOVA SCOTIA

Worthy of note was the ever-increasing advantage taken of higher education possibilities. Never before in the history of Nova Scotia were so many Indian children attending high school. One youth graduated in electrical engineering from the Nova Scotia Technical College. Indications are that this trend will continue on an increasing scale. The day school on the Afton Reserve was reopened, and construction was started of a new day school and teacherage on the Whycocomagh Reserve.

### PRINCE EDWARD ISLAND

A 16 mm. projection machine was purchased jointly by Indian Health Services, Department of National Health and Welfare, and the In-

dian Affairs Branch. A portable generator was also obtained for showings in small settlements without electricity. The projector is used to show films on wildlife and forest conservation, health care, and other educational subjects.

### NORTHWEST TERRITORIES

Attendance at day schools was fairly good, depending on the proximity of the Indian homes to the schools and the ability of the parents to remain in them throughout the school year. A tendency toward a greater appreciation of the value of education was noted, and where economic factors made it possible for the families to remain throughout the year in a settlement where a school is available, full advantage was taken of opportunities offered.



## Missionary Association of Mary Immaculate

The M.A.M.I. is organized in more than a dozen schools of Ontario, Manitoba, Saskatchewan and Alberta. One is always started to see with what interest both the senior and junior pupils work in the Association, especially when they deal with missionary projects.

### THE MYSTERIES OF THE ROSARY

In order to introduce the members to the study of the Gospel we have invited them, this year, to find out in that inspired book all the information they could gather on the mysteries of the Rosary.

The scene of the Annunciation, for instance, is in St. Luke I, 26-39. After reading this fascinating story the younger ones get organized and dramatize it on the spot. The elder members make a study of the mystery and of its application to life.

Our Lady of Fatima asked, not only the recitation of the Rosary, but, above all, the meditation of its mysteries and their application to life. The members of the Association are sincerely trying to follow Her advice.

### A YEAR WITH CHRIST

At the beginning of the liturgical year the Church invites all her children "to put on Christ". Because we are weak we can only "put Him on" little by little. And so the Church, throughout the seasons of the year, presents Christ either as a Babe in a crib or as a powerful miracle worker, as condemned and apparently defeated or as glorious and risen.

The surest road to holiness is to follow Christ, to "re-live", as it were, His life by following the developments of the liturgical year as indicated in the Missal.

The M.A.M.I. bulletin is published every month to spur each member to lead a better life with Christ.

### "MY MISSIONARY"

Each Associate has adopted a missionary Father. Prayers, sacri-

fices, good deeds, offerings of money or of other useful things for the missions, all go to support the missionary and encourage him in his difficult task.

**What a wonderful collaboration in the field of missionary apostolate! How deeply it is appreciated by the missionary himself and the children for both get so much out of it all. Many conversions, missionaries claim, are due to the prayers and sacrifices of the children. On the other hand, the sisters in the schools have noticed a great change in the children who really take it at heart to help their missionary.**

Should we not wonder at this fact, for love is the greatest Christian virtue; whenever such charity is practiced good Catholics are formed!

R. Beauregard, O.M.I.,  
Provincial Director.

## \$8,000,000 For Fishing Rights

PORTLAND, Oregon. — The U.S. Government recently worked on an agreement to pay to West Coast Indian tribes, in Oregon, the amount of \$8,245,000 for fishing rights they will lose with the construction of the Dalles dam on the Columbia River.

The Warm Springs tribe, 1,077 members strong, was granted \$4,000,000 in payment for their fishing rights at Celilo Fall, recently.

## Father Renaud writes...

to all Indian boys and girls attending Residential Day schools throughout the country.

Dear boys and girls!



Toronto, Feb. 8, 1953.

It so happens that I am in Toronto at present and every so often I have the occasion to watch television programs. As you know, Toronto and Montreal are the only two Canadian cities enjoying this outstanding achievement of modern Science. Other stations will soon be installed in Ottawa, Winnipeg and other cities across Canada. I don't doubt that every one of you would like to see it in your home town and in your school!

### A WONDERFUL THING

Television is a marvelous invention. It is like having a movie theater right in your home; in fact, dozens of theaters, since the variety of programs is like the different pictures in the various theaters of a big city on the same evening. You don't have to leave home early and come back tired, no needs to put on your Sunday clothes or to hunt for a booth in crowded restaurants after the show. It's right in your home. True, after a while you can get bored with it, just like the movies, once you find out that all stories end up the same way, with the bad men being punished and the hero marrying a beautiful girl.

Besides entertainment, television can be very useful to learn about people, places, etc. Viewers can witness events that they could never have dreamt of seeing otherwise: the inauguration of U.S. President Eisenhower, the arrival of Cardinal Léger in Montreal, the Coronation of Queen Elizabeth. Children in big cities can learn all about the farm; country pupils can learn about wild animals in the Zoo. Really, television is wonderful.

### BETTER THAN TELEVISION

It strikes me, however, that you have something better than television right close to you: it is the library in your classroom. Like television, books can take you to places where you have never been nor hope to be. They reveal to you what happened anywhere in the world and at any time during the past; this is something you can never see on television; which is limited to current events, provided they are not too far away from the transmitting station.

Television does not give you much choice as to the time, place and frequency of your favorite programs. You have to stay in one room all the time and take what comes or turn it off. Books are so much friendlier. They come to you when you want them, tell you what you wish to know and they are ready to follow you wherever you go. Their number and variety is practically without limits. You can read the ones you like any number of times; this is impossible with television.

So, you are not missing too much without television. Whatever you would miss, you can make up for in reading more than you do presently. Just try it and you will see what I mean!

P.S. My apologies to the six boys and girls in Grade IX at Kenora Residential School whom I omitted to mention in my letter of November 1952. Best wishes to them as to all our other Grade Niners!

P.A. Renaud O.M.I.





Chief Joe Mathias, of the Capilanas, near Vancouver, B.C., is showing with pride the letter he has received from Her Majesty, Queen Elizabeth II.

## Blood R.C. School — News Letter

CARDSTON, Alta. — We welcomed as our guests, in January, Father Frappier, two Sisters of Providence and Mr. Borden, High School teacher from the Crowfoot Indian School, also Father Michaud, principal of the Brocket Indian School.

Our Christmas holidays lasted until January 4; all the pupils were back in school promptly. During the month we enjoyed two shows: "Life of Christ", presented by Father McKinnon, and "Ski in Canada", "Oil Industry in Iran", through the courtesy of Mr. F. Sloan of Cardston.

### SPORT NEWS

#### Basketball:

St. Mary's Varsity: 16 — Mocasins Flat: 12; Pincher Creek: 24 — St. Mary's Varsity: 21; St. Mary's V.: 48—St. Mary's Old Timers: 12.

#### Hockey:

St. Mary's Varsity: 1 — St. Mary's Old Timers: 1; St. Mary's Varsity: 6 — St. Paul's Anglican School: 2.

The Hobbema Indian School hockey players came by chartered bus, January 30th, with Father Allard; their hopes of an easy victory were shattered by St. Mary's score, 7 to 1.

#### A Tragic Death

On Wednesday, January 21st, Mrs. Ethel Bear and her four-year-old son, Gilbert, left her home to visit some neighbors; due to the intense cold, she froze her limbs and soon collapsed. Her husband, Joe Bear, who went to seek her found the two frozen bodies. A six-year-old daughter, Julia, escaped death; she is now at the Cardston Hospital.

## Indian Films Produced By Oklahoma University

First of a series, being produced by the University of Oklahoma, "The Old Chief's Dance", tells the story of Chief One Bull, a nephew of the renowned Sioux Chief Sitting Bull.

In his dance, One Bull tells the story of his part in the fight,

together with other incidents from his long life as a warrior.

Reginald and Gladys Laubin, recognized as America's foremost interpreters of Indian dances, enact One Bull's story. The Laubins, who are Whites, lived with the Sioux and are members of the tribe by adoption.

## Metlakatla's Enfranchisement

Metlakatla's enfranchisement and its incorporation as a municipality is running up against a constitutional snag. The Province of British Columbia wants a conveyance from the Indians of all the land, except that portion actually occupied by their residences.

Bill Leask, of the fishing village of Metlakatla, B.C., is the first to be a councillor in an all-Indian municipality; Metlakatla has applied for permission from the Government to become a full-fledged municipality, equal with those governed by White people, across the country.

## Annoyed by Bridge Plans

VANCOUVER — Chief Joe Mathias threatened to pitch a teepee in the middle of the main road leading to the plush British properties subdivision in North Vancouver.

The venerable chief of the Capilano tribe was all hopped up about an offer made by the owners of the properties and Lions Gate bridge for a chunk of his reservation. The syndicate wants the land for the approach to a new bridge planned for the future.

"We are offered the ridiculous price of \$750 an acre when we should be getting at least \$5,000," the chief complained.

Chief Mathias added that the land for the present bridge "was never surrendered" and the bridge rightly "belongs to the Indians."

## PLANS TO ATTEND CORONATION

Indian Chief Mathias Joe has expressed his wish to go to London, in June, to be present at the Coronation of Queen Elizabeth II. Elizabeth, then Princess, visited the Chief when she came to Canada with her husband, in 1951.

Chief Joe has received a letter from the Queen, in which the letter declares that she would be very happy to receive the homage of her Indian subjects from Canada. Chief Joe would represent the Natives of Canada's West Coast, at the Coronation.

## INDIAN DIVINER

On July 20, 1952, a white man named Al Gloud was drowned in Lake Nicola. His body was not immediately recovered. One week later, to the day, an aged Indian "doctor" was brought from Lytton to the scene of the accident.

Harry White, seventy-five years old and half blind, was taken out on to the lake and rowed over the location. There he looked around at the trees, the water and the sky and said, "Him down there, face in the mud."

Just as the old man had said the body was found partly embedded in the mud; it was found after seven hours of dragging, about ten feet from the spot indicated by the Indian. A wound over the eye would indicate that the man had been knocked out by the boat.

White, who is credited with unusual powers of locating drowned people, was instrumental in finding the body of another man who had gone over a river bank into the Sinalkmeen River, near Princeton, B.C.

(Nurse Army Wilson, Merritt, B.C., in: Ind. Health News)